The
COMMONWEAL

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The Call to Action

PROPAGANDA in belligerent countries explains the military action or inaction of each country: when the French communiqué has nothing to report, propaganda shows the French people that it is reasonable for men not to die faster than their military chiefs require. We could do well with more of that propaganda here. Spectator psychology has never varied since the revolting days of the Colosseum, and its essence is to witness action, to predict action, and, eventually, to wish for action in quantity and quality more spectacular, or simply more widely murderous. Ships standing on end before they sink, frozen Russians left to be photographed by the roadside, provoke the spectator's demand for action on the Maginot Line; the threat against Holland raises a flurry of flags on the strategist's wall map of the Balkans: when is the war going to get going?

Spectator Psychology

The war is going nicely and we would like to see communiqués and incessant propaganda from France, Germany or from the Swiss — to avoid complications and pick a place where no gun is fired — telling what the present siege war means in the only terms that interest us, those of human effort diverted, tragically and unendurably, from human ends. War does not depend upon the length of casualty lists to produce its effect. Everywhere it is enough of a war as it stands.

The Pope's Reply to President Roosevelt

THE MOST striking thing about Pius XII's reply to the President's Christmas Eve proposal of collaboration for peace is its reference to the obstacles to peace. On the sound assumption that lasting peace must be the work of men of outstanding moral stature, the Sovereign Pontiff realistically points to the "slight probability of immediate success [in attaining peace] so long as the present state of the opposing forces remains essentially unchanged." Over here this is widely interpreted as a reference to Hitler Germany, if not Stalin Russia. It seems quite possible that because of the Vatican's comprehensive knowledge of the situation, Pope Pius is thoroughly convinced that the German aims, for instance, comprise far more than any territorial claims in eastern and western Europe or elsewhere. More and more observers are coming to take Nazi revolutionary pretensions at their face value. If this is indeed the situation, the immediate prospects for peace are dark. In the meantime there is much that we can do, such as the assistance for the war victims so warmly commended by Pope Pius. At the moment the path toward lasting peace remains uncharted, but these days are a time of preparation, for that peace will require great sacrifices of every nation and people if it is to endure. A time of preparation and still a time of hope!

Peace Not in Sight

Charity Involves Policy

THE RUSSIAN ARMY as an instrument for the defense of eight million square miles of Russian territory is a legitimate Russian concern. It is known, also, that the eight million square miles defend the army. The Russian army as an instrument for imperialist pressure outside the country, motivated by any ideology whatsoever, is an evil element in the world. The Allies desperately tried to use this instrument: Germany is now using it. The gratitude of the world's neutrals goes to Finland for showing, if only temporarily, that perhaps it is not worth using at all. The pressure on the Balkans is slightly relieved. We are concerned here with the desirability of sending home an army which did not stay at home. This aspect of the question does not involve Communism, nor anti-Communism, nor Germany, nor the Allies. The Russian army outside Russia is simply a public peril. It is on this basis that American sympathy for and assistance to Finland is justifiable and in a sense not un-neutral. Because men, women and

Army Running Wild

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children are suffering in Finland we support the proposal to send money, food and medical supplies: if American charity could be everywhere we would support any plan to alleviate suffering in Russia, Germany or anywhere else. But if the instinct of the public is to send that assistance first to Finland, it must be made clear that it is not charity alone that is in action. Even food or medical supplies increases the power of resistance and, unavoidably, the military power of the country to which it is sent. If Americans assist Finland it is not only because of stricken people there, but also because there is an army running wild that Americans want to see run home.

Historical Parallels in Germany

IT HAS been increasingly clear that the Nazi state offers many parallels to earlier times; or perhaps it would be more truly put by saying that the Nazi state has been working itself back to another historic era with increasing speed and self-consciousness. Of course it can never identify itself wholly with the paganism after which it yearns. Great Pan is really dead, along with all his Nordic counterparts, whoever they may have been. But even if the Nazi state cannot capture the benightedness and simple pre-Christian ignorance which clothed the past in a kind of grisly innocence even after all other innocence had fled, it makes devoted efforts at least to jettison more and more of Christian teaching. This must have occurred very forcibly to many minds on Christmas Eve, when the press carried accounts of the recommendations being urged by two Nazi leaders upon German soldiers.

Cardinal Bertram Speaks

Heinrich Himmler, head of the Nazi police, and Rudolf Hess, deputy leader of the Nazi party, united in asserting the duty of soldiers to beget children for their country, even out of wedlock, and made a formal promise that the party organization would stand sponsor for such children. Perhaps it does not need to be pointed out that this recommendation has nothing to do with the increasingly humane attitude toward illegitimate children in modern countries where for several hundred years their treatment has been bad. That is, it has no bearing upon the conviction that every human personality has the right to start as little handicapped as possible (nor will the instructed indeed look for that conviction in the Nazi state). It is simply and solely a measure to increase the population by corrupting the Christian morals of the people. Church leaders are beginning to go into action. The first report is of Cardinal Bertram, Archbishop of Breslau, who in his current pastoral letter takes direct issue with the party recommendation; restating the Church's teaching on purity in strong and ringing terms. And this is, of course, a further reinforcement of the historic parallel, though probably not in the party plan. The whole moral structure of our civilization was raised upon precisely such positive issues, defined with just such inspired courage.

Man's Inhumanity to Man

ALL AT ONCE in the days before this is written Poland again has come into the news. At one end of Europe, in a ceremony which seems to have moved all those who witnessed it, Ignace Paderewski, who has left his piano behind him in Switzerland, assumed the presidency of the Polish National Council in Paris. His speech included a confession for the Poles, which may prove little more than his own honesty. But honesty in our world deserves recording. He said that Polish "governments in the last thirteen years were in a large part responsible for the fate which has stricken Poland." In France Poland's three major parties—Peasants, National Democrat and Socialist—excluded from the old parliament, take a responsible part in the Council. Stating his views "as a Polish citizen," Paderewski continued: "Respect for democratic ideas will be the guiding principle of future Polish régimes. We are not struggling for a feudal or a capitalistic or a socialist or a peasant Poland, but a unified great Poland." Of course it is easy enough to say that, hard to do it. But it is hopeful that exiled representatives do not seem to set up anew the political régime that was struck down, but are looking to a better-integrated and therefore stronger society.

Countless Thousands Mourn

From Poland itself the news is more bleakly horrible. The Jewish Joint Distribution Committee reports that since September first, 250,000 Jews have been killed in military operations, by disease or by starvation. Suicide is prevalent. Epidemics are raging. Recent Vatican radio broadcasts based on information believed to be above question paint a picture beyond imagining of the ruthlessness of German terror. After an allusion to conditions in Russian areas, one broadcast went on to say, "Even more violent and persistent is the assault upon elementary justice and decency in that part of prostrate Poland that has fallen to German administration." Hunger faces 70 percent of the people, for all reserves of food and tools have been shipped into Germany proper for the use of Aryan folk. Whole populations are being forced to move at a moment's notice in the dead of winter. Religion is being cynically suppressed and the clergy persecuted. Here is "one more grievous affront to the moral conscience of mankind, one more contemptuous insult to the law of nations, one more open thrust at the heart of the father of the Christian family." And a handful of American citizens has finally made its way out of Russian Poland, among them several

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priests and sisters. Again the same story . . . Food and supplies sent to Russia, leaving the people facing famine. No fuel in temperatures of thirty-six below. Forced mass movements of population. Rule by Russian commissars. Everywhere death and misery. All of which is, of course, one way of creating *lebensraum*.

Earl Browder's "True Story"

Communism Condemned

THE SECRETARY of the Communist party in the US naturally tried to make his trial conform as much as possible to the tradition of "political trials." In the same romantic mood, perhaps, he used fraudulent passports. It is the tradition of revolutionaries to do so, although this revolutionary could use a legal one and actually had one in his possession. Like Communism in general, the "political" part of the trial was rather a washout. Mr. Browder pretends to think he is unpopular because he is a Communist. He has the cart before the horse. Americans dislike Communism (among other and more important reasons) because it leads to such disregard of ordinary law. There is a deliberate contempt for American legal structure consistently revolutionary but difficult to put up with. If Joe DiMaggio did the same thing, he would get it in the neck too, and that indicates a quality in domestic government which cannot be too highly regarded. Communism isn't dead yet. It is still difficult for many people to recognize the deadliness of the ends of Communism as those ends deny religion and involve rigid centralized control, etc. Almost as many people fail to see how intimately the methods and means of a social movement determine its final character. But in day-to-day affairs an increasing number condemn the activities of Communists: their alliances, their wars, etc. So staunch a fellow-traveler as John Haynes Holmes now speaks out for his fellow "liberals": "We ['liberals'] were wrong because we permitted ourselves to condone wrongs which we knew to be wrong. We defended, or at least apologized for, evils in the case of Russia which horrified us wherever else they appeared, and by whomsoever else they were done. . . ." That idea holds for the USSR and also for the US.

Anti-Communism on Trial

The More Dangerous War

IN CHOOSING to be identified as a "friend" of the accused Christian Fronters, Father Coughlin very acutely observed that "in one sense the opposition to communism is on trial." Now THE COMMONWEAL is opposed to communism as much as are both *Social Justice* and the Brooklyn *Tablet*. In spite of that opposition, we quite naturally are opposed to the specific crimes the seventeen Fronters have been accused of, and the *Tablet* and *Social Justice* must likewise be opposed to those crimes. But we believe that the whole state of mind associated with the whole Christian Front and related organizations and sympathizers and their general conception of social, political and propaganda activity is wrong. It is true that some of these organizations and persons proclaim Christian principles and religious facts and facts in other fields as well, but that good is submerged in the "fascist" (to save space) character of the whole. The danger in opposition to communism—and nazism and fascism too—is expressed strongly by Christopher Dawson in later pages of this issue. Here we emphasize these warnings: "As soon as men decide that all means are permitted to fight an evil, then their good becomes indistinguishable from the evil that they set out to destroy. . . . the very fact that we are driven to identify the evil with that manifestation of it that threatens our national existence tends to blind us to the more insidious tendencies in the same direction that are to be found in our own social order. . . . For the will to power is also the will to destruction, and in the last resort it becomes the will to self destruction."

The White House Children Conference

The Family and the Child

IF THE same misfortune strikes a grown person and a child, sympathy is more likely to be roused for the child. A careful survey into the condition of American children such as came out of the White House Conference on Children in a Democracy ought to arouse not only active sympathy but also practical action. We don't want to seem like anarchists and especially not like cruel and heartless anarchists, but the voluminous reports on the meeting naturally lead to two observations which at first glance may not sound kind to children. The Conference reports and recommendations very soundly take off with studies of families: their incomes, need of assistance, dwellings, their being the threshold of democracy. It is hard to conceive of that emphasis being too radical. Child welfare is integral—practically speaking identical—with the welfare of the family. There is danger in despairing of improvement in family conditions and working separately on the conditions of children. Separate care and responsibility for children by outside agencies can easily help break up families. Inadequate family resources — spiritual, social, economic, political — constitute the biggest problem. Cutting up the problem, cutting out from it the problem of the child member, causes trouble.

Then we are told that in child welfare, this is the "era of increased state aid." Great prudence is needed in such an era. Because the most significant child-welfare development in the past ten

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years is "the deepening conviction of public responsibility for children," it does not necessarily follow that government—and particularly the federal government—is the best agency to discharge that responsibility. Nor does it follow that the federal government is the only agency to discharge it. Nor does it follow that the federal government is the only agency to discharge it. Nor does it follow that the federal government is the only agency to discharge it

The Threat to The West

The dangers and hopes latent in the world's present plight.

By **Christopher Dawson**

THIS IS a dark time, and there must be many who are tempted to despair when they see the ruin of the hopes of peaceful progress and international good will that inspired the liberal idealism of the last century and the perversion of all the great achievements of modern science and power to serve the devilish forces of destruction. People ask what is the religious meaning of the experience through which we are passing. We might first look back and see how the Church has faced similar crises in its history, as for instance when Saint Augustine made his famous reply to those who doubted and despaired on account of the fall of Rome and barbarian invasion of Western Europe.

Certainly that was a dark time. For a thousand years the Mediterranean world had lived securely in the light of Hellenic culture. Now its sun had set and the darkness and cold of the barbarous North descended on the world. The East German warrior peoples driven from South Russia and the Danube by the advance of the Mongol hordes from beyond the Volga broke through the defences of the Empire and wrecked the imposing fabric of Roman order. Yet Saint Augustine had his answer. He could stand above the conflict because, though he was a loyal Roman and a scholar who realized the value of Greek thought, he regarded these things as temporary and accidental. He lived not by the light of Athens and Alexandria but by a new light that had suddenly dawned on the world from the East only a few centuries earlier. Imperial Rome was, after all, the daughter of Babylon, the incarnation of human pride and material wealth, the persecutor of the saints and the oppressor of the poor. Man's true destinies were realized elsewhere, in Jerusalem, the City of God, which was being built up through all the ruin and destruction of human kingdoms and empires by the irresistible momentum of a divine purpose.

But for us today the answer is far more difficult. For the civilization which has been undermined and is now threatened by total subversion is a Christian civilization built on the spiritual values and religious ideals of Saint Augustine and his like; and its adversary is not the simple barbarism of alien peoples who stand on a lower cultural level, but new powers armed with all the resources of modern scientific technique which are inspired by a ruthless will to power that recognizes no law save that of their own strength. This is almost a reversal of the situation envisaged by Saint Augustine. In his day the world was falling and the gates of the Church stood open as a city of refuge for a defeated humanity. Today the world is strong: and it has no pity for weakness and suffering. It has no use for Christianity which it despises as the most dangerous form of escapism and defeatism. It has its own religion—a religion which reverses the Christian moral values, which says "Blessed are the strong for they shall possess the earth," but which no less than Christianity demands unlimited sacrifices and an undivided allegiance of the whole man. Thus the situation that Christians have to face today has more in common with that described by the author of the Apocalypse than with the age of Saint Augustine. The world is strong and it has evil masters. But these masters are not vicious autocrats like Nero or Domitian. They are the engineers of the mechanism of world power: a mechanism that is more formidable than anything the ancient world knew because it is not confined to external means, like the despotisms of the past, but uses all the resources available from modern psychology to make the human soul the motor of its dynamic purpose.

New forms in a new world

Hence while the fundamental Augustinian principles of the Two Loves and the Two Cities retain their validity, they have assumed a new form in these times unlike anything in the previous experience of the Church. For today a deliberate attempt is being made to unify and energize human society from its lower depths—to bring Jerusalem, the spirit of man as the vessel of the Spirit of God, into servitude to Babylon, the spirit of man degraded into the blind instrument of a demonic will to power. There is no room here to discuss the origin and development of this evil. It is sufficient to say that the revolutionary tendency in modern civilization which was originally inspired by a positive humanitarian optimism has become perverted into a "Revolution of Destruction." And the main cause of this, as Nietzsche pointed out, has been the loss of the Christian moral values which "prevented man from despis-

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ing himself as man, from turning against life and from being driven to despair by knowledge."

For when once morality has been deprived of its religious and metaphysical foundations, it inevitably becomes subordinated to lower ends; and when these ends are negative, as in revolution and war, the whole scale of moral values becomes reversed. This revolution in moral standards found its clearest expression in Russian communism which, as Berdyaev and Borkenau have shown, derived its driving force not so much from its Marxian ideology as from the native revolutionary tradition which had already found expression in the terrorist and nihilist movements of the nineteenth century. All these movements are inspired by the same spirit of *disinterested immorality*. "The conviction," to quote Dr. Borkenau's words, "that in the service of revolution, everything, absolutely everything is permitted: not only to kill one's adversaries and to expropriate by means of robbery the individual property of individual bourgeois, but equally to mislead one's own followers, to start movements based on actual forgery, to kill innocent people in order to create an indissoluble link between the accomplices." *

It is possible to understand how this moral nihilism may be combined with a kind of fanatical idealism in a subterranean revolutionary movement. But it becomes a much more evil thing when it is adopted as the creed of a government and is used by the ruling power to defend violence and injustice, when the revolutionary terrorism of the secret society blends with the repressive terrorism of the secret police to produce a new totalitarian technique of government by force and by fear which undermines the psychological foundations of moral freedom.

Evil depersonalized

From the Christian point of view the most serious feature of the situation is that evil has become, as it were, depersonalized, separated from individual passion and appetite and exalted above humanity into a sphere in which all moral values are confused and transformed. The great terrorists from Robespierre and St. Just to Dzershinki have not been immoral men, but rigid puritans who did evil coldly by principle without any thought of personal advantage, while the new mass dictatorships associate the highest and lowest qualities of human nature—self-sacrifice and boundless devotion as well as unlimited violence and vindictiveness—in the assertion of their will to power. This is the new evil that has spread from Russia westward into the very heart of Europe. It is no longer necessarily associated with communism. On the contrary it spreads by opposition even more than by imitation.

As soon as men decide that all means are permitted to fight an evil, then their good becomes indistinguishable from the evil that they set out to destroy. The subordination of morals to politics, the reign of terror and the technique of propaganda and psychological aggression can be used by any power or party that is bold enough to abandon moral scruples and plunge into the abyss. This is the greatest difficulty that faces us at the present time. For it is an evil that thrives by war, and the necessity of opposing the spirit of unlimited aggression by force of arms creates the atmosphere which is most favorable to its growth.

Hence we have the hard task of carrying on simultaneously a war on two fronts. We have to oppose by arms the aggression of the external enemy and at the same time to resist the enemy within—the growth in our own society of the evil power that we are fighting against. And this second war is the more dangerous of the two, since it may be lost by victory as well as by defeat, and the very fact that we are driven to identify the evil with that manifestation of it that threatens our national existence tends to blind us to the more insidious tendencies in the same direction that are to be found in our own social order.

The disintegration of Western culture under the moral and economic strain of war is not a danger that can be lightly dismissed. Nor can it be accepted by Christians in the same spirit in which they accepted the fall of the Roman Empire. For that was an external disaster which left the sources of spiritual vitality unimpaired, while this is a spiritual catastrophe which strikes directly at the moral foundations of our civilization and releases the forces of destruction that have been held in check by a thousand years of Christian culture. For the will to power is also the will to destruction, and in the last resort it becomes the will to self destruction.

* F. Borkenau. The Communist International. p. 25.

That Eternal Face

(Lines on a portion of a letter, written c. 1308 by Frate Ilario del Corvo to Uguaccione della Faggiola, which relates to a visit made by Dante to Frate Ilario's monastery.)

Hither he came,
A pilgrim through this diocese of ours,
Drawn either by the religion of the place
Or by some other longing.—And seeing him,
A stranger both to me and all my brethren,
I asked him of his wish, or whom he sought.
He did not move at all; but gazed in silence
Upon the arches and columns of the cloister.
Again I asked him what he wished, and whom
He sought. Then turning that eternal face
And looking at the friars and at me,
He answered, "Peace!"—And then I knew the man!

CLAYTON HAMILTON.

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Appeal of a Catholic Workman

A human document that vividly describes the effect of labor racketeering on the rank and file.

Anonymous

The following is a true story of conditions that exist and events that happened in one particular union. It is not typical of the American labor movement as a whole, but it is typical of a section of that movement large enough to give genuine cause for alarm.

Such conditions are, of course, abhorrent to every self-respecting trade unionist in the country. They are not nearly as prevalent as they once were, but still exist widely, mostly in old-line AFL unions where domination by such types as "the union agent" described below is a more serious threat to national welfare than communism ever was in the CIO. Many CIO unions, in fact, grew largely in reaction to such conditions in the AFL.

The author concludes that "union headquarters are too lax in their supervision of locals." I would conclude that he and his fellow officials and fellow members had been too lax in their supervision of the union agent.

The biggest job of the ACTU (Association of Catholic Trade Unionists) is the job of organizing and educating such men as the author in the all-too-necessary and all-too-often-neglected function of running their own unions themselves—for the common good, and not simply for the private good of union agents. Meanwhile, perhaps the ACTU can do something about the following.

JOHN C. CORT,
Vice-President, ACTU.

"UNIONS are all a racket. I pay my dollar a week dues and forget about them. I didn't want to join anyhow."

"Last year I paid $160 to our union. What did I get out of it?"

"A union is not for the hard-working fellow. The lazy guys and the peppy guys all get the same treatment. Knowledge doesn't mean anything. If you know the right people, you can be dumb and still have a job."

"It's crooked. I picketed once for six months. I wondered what was happening to a few of the other picketers as the month passed, because they didn't show up. I was told that they were sick. Then, a year after we lost the strike, I found that all the while I was picketing, these men were working some place else, and the union agent knew it the whole time."

"If this isn't the shortest way to communism, I don't know what is."

As ominously as the rumble of thunder, remarks like these can be heard wherever working men gather. They mumble; they sneer; they curse. They denounce the very thing that was created for their own benefit. They have a way of being blunt about things. They don't pull their punches; they don't beat around bushes, even if they have thorns. There must be a reason for their dissatisfaction.

A union member since my trade had one, I have mixed with all sorts of workers who have been members all the days they worked. I know that this is just how workers feel about it. To deny it is to stick your head in the ground, ostrich-like.

The trouble lies in the union itself. The men do not grumble at the idea of a union as such, for they like to get together to do what they can for their fellow-workers; they like to talk to them, to see what can be done about bettering conditions. In almost every case the complaints are directed against the men at the helm.

About three years ago a middle-aged man joined a union that was being formed in one of the big cities. Smith (which isn't his real name) had nothing much to gain by joining. He worked for a concern that was very fair with its employees in all ways. Nevertheless he joined, because his fellow-workers were not so fortunate.

He went even further than merely paying dues and attending meetings. Because the movement in that trade was still in its infancy, it needed strong support. To help out during the crucial days that followed, he talked union, stayed up nights thinking about and acting for the union, and when asleep actually dreamed about the union. A close friend to most of the men, he was influential in winning them over to wholehearted support of the union cause.

One day his boss, the head of twelve shops, called him into his office. "Smith, do you think that the men really are for a union?"

He said he was sure they were, and showed his reasons why. Not long after that, the employer signed a contract affecting about 60 men.

Smith and the union became identified as one. He was elected vice-president and also acted as trustee. At the union picnic, Smith had sole charge

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of all the money that came in. He became a very close friend of the union agent, also a Catholic.

A year after the union was organized, things started popping. The focal point of a barrage of charges was the union agent. Men claimed that he discriminated against them, because they were not of his nationality. By grapevine word got around that the agent had pocketed a good portion of the union funds.

Defending the agent

Though threatened by the opposition with a knife on one occasion, when the case was heard before a group of local leaders and before the rank and file of the union itself, Smith got up before the men. He vouched for the honesty of the agent and told them that the charges had originated with anti-union interests. The union agent kept his job and that crisis passed.

Previously Smith's contacts with the union agent had been mostly after working hours. More and more, however, he came to see the agent in his contact with the employers and in his handling of the men. He received several eye-openers.

Smith knew that his employer could swear fluently, but when the union agent met him in the field of combat, then the union agent ran away with the prize. Instead of negotiating in a friendly manner with the business men, he became hotter than they did. This struck a stiff blow at Smith. Now he knew why sometimes capital and labor could not get together: the representatives of labor sometimes adopted the same tactics that capital used.

He found that the powers of the union agent were dictatorial. What he said was law. Nothing was ever passed at a union meeting—either of the executive board or of the whole body—which did not have the O.K. of the union agent. All he had to do was to be careful that the men were not too much aroused.

The finances of the union were entirely in his hands. Reports on the financial status were given every five or six months or so; when the union agent felt like it. After the dollar a week dues and all special assessments were paid, nobody pressed the delicate question as to where the money went. The union agent could buy what he wished with the money without asking anybody and without reporting the amount spent.

Smith himself saw ballots in the union office for the election of national union officers. These ballots were to be presented to the body of union men and they were to vote for the officers. But the men were not permitted to vote. Smith watched the agent himself fill in the ballots without consulting anyone.

These were some of the things that Smith found were true. How many other things, he wondered, were there that he could never hear of?

A petition

Meantime, in secret, a petition was being sent around to a number of trusted union members. The petition was addressed to the union headquarters in Washington to send someone to look into the affairs of the local. It listed the complaints made by a number of men and also suggested misuse of union money.

During that week, Smith overheard the union agent talking with an employer. They were discussing the possibilities of the men turning against the union agent. The agent laughed. "I have all the contracts locked up in the safe at my office. Only I know the combination. If the men try anything, I'll burn all the contracts."

Smith couldn't believe his ears. He asked the agent whether this was true. He firmly assured Smith that it was. That, Smith decided to himself, settled the matter. He signed his name to the petition to Washington.

The union agent got the petition into his hands somehow and tore it up. No one did anything about it. They couldn't.

Agent fires and hires

Though hiring and firing theoretically was done by consultation between employer and the agent, actually the agent could fire anyone he wanted to, simply by barring him from union membership or by framing him as a petty thief. The latter extreme tactic was used only when the employer wanted to keep the man. More frequently employers were glad to get rid of another worker.

This threat the agent constantly held over those who opposed him. A few of those who signed the petition lost their jobs; the others knew that if they proceeded further they also were in danger. Smith held his position for several months. An attempt was made to fire him by charging him with stealing an article from the shop. Smith proved that this article was his own, and kept his job a while longer. Then he was fired without an excuse.

After ten weeks without a steady job, Smith was successful in obtaining a hearing before the executive board, of which the agent was chairman. Smith pleaded for a chance to work, pointed out that he at least ought to have a job, since he was always working before the time he had helped organize the union. His words were not entered into the minutes of the board meeting which were read at the next meeting of the whole body.

A man can take a lot if he is the only one who suffers. But with a man who has five or six dependents—parents, a wife, his children—the case is different. He feels their worries—and, if it goes that far, their pangs of hunger—in addition to his own. He is almost led to desperation.

How do I know this? I know this because I am the man I called Smith. This all happened to me, and so I can write with deep conviction.

Today, almost a year later, I am still jobless.

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I am not implying that conditions of this sort exist in *all* the labor unions in the U. S. I sincerely hope that they do not. I am not familiar enough with other labor unions to say that. I have had enough with this one.

But I do know the men that make up the rank and file of the labor unions. Many of them have suffered like I have. They talk about it to everyone except to one man, the union agent.

It so happens that a union agent is a human being and as such is not perfect. To place almost limitless power in his hands on the assumption that he can exercise it perfectly is a sad mistake.

I believe that union headquarters are too lax in their supervision of locals. They ought to look more into the locals' affairs to see that honest men are placed at the head—not men trying to accumulate wealth suddenly. I suppose that the way headquarters reasons is that they mustn't be too fussy over details, because, if they would be, chances are they may offend somebody, with the possibility of losing the local. This is an "end before the means" policy.

I know, from the social encyclicals, that the idea of unions is sound. As a result, I don't condemn unions; I condemn the way they're administered. But most of the secular press doesn't see it that way. The public, guided by shrieks of "Racketeers! Racketeers!" doesn't. And above all, many of the workers don't.

Scholars and professors talk in big words about capital and labor. Workers don't look at it like that. They see the man giving orders and handing out the pay check—the employer. They see themselves working for an honest living. Just as it goes against them to know that their employer goes to Cuba each year on the money he hoarded by underpaying them, so they cannot stand a union agent, without any Christian principles, using his powers for selfish aims.

If God hasn't made an extra-special place for honest union agents in Heaven, the men will build a palace Up There (on their own time) for the rare man who unselfishly devotes himself to his difficult task. In fact, I'm sure many an employer will lay a few bricks for that palace too.

Horses and the Japanese

An American recalls happy memories in the midst of the distresses of the hour.

By **Kenwood North**

TWO HORSEMEN galloped madly down the tree lined highway between the rice fields of the little Japanese valley, slashing at each other with quirts, and shouting as though possessed by a thousand demons. They were a strange sight to the farmers working in the rice fields. The farmers' astonishment was great when they saw that one was a young Japanese army officer and the other an American civilian.

The two were not involved in an international incident. They were only forgetting for a while cares and duties and were indulging in the boyish pastime of make-believe. As we had been jogging along, Riki jokingly remarked that being a bandit must be much more interesting than being a soldier—no routine drills, no discipline, a wild, free life. I replied that it might have its moments, but that I would prefer the military life. He laughed. "All right. I'll be a bandit; you be a soldier. Catch me!" He struck me a resounding smack across the shoulder with his quirt, spurred his horse and galloped off. I followed. For some distance down the road we raced, giving and parrying blows. When we had enough, Riki, with characteristic tact, suggested that we call the fight a draw.

Late that afternoon a sudden rain storm broke. Despite ponchos we were soon soaked by the heavy rain. The Village of the Golden River, where we were to spend the night, was at least twelve miles ahead. The rain fell steadily; our tired horses slogged wearily along.

"What about some music?" asked Riki. "We need something to brighten this trip." I suggested that since there were no geisha present it was his duty to sing. With a smile, and a glance at the leaden skies, he began to sing in Japanese "When It's Lamplighting Time in the Valley." The few peasants whom we passed before reaching the village were obviously certain that the two bedraggled but singing horsemen were quite mad.

That night, with the horses stabled and the hot Japanese bath over, we sat on the soft matted floor of the little inn eating a supper of clear soup, steamed fish, rice, pickles and fruit, washed down with tiny cups of warmed rice wine. A deck of dampened cards was produced from the saddle bags, and we settled down to a few hands of rummy before bed.

Lying awake, with the rain beating on the roof and the Golden River rolling nearby, I thought of

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Kipling's often misquoted dictum that "Never the twain shall meet," until I recalled his conclusion that there are occasions when ". . . there is neither East nor West, nor border, nor breed, nor birth."

The war clouds, even then gathering, soon broke. Riki went to the front with his regiment. At the station I was oppressed by the realization that so many of the young men leaving so joyously, with cheering and flag waving, would not return. Riki put his hand on my shoulder and said quietly: "I'll probably not come back. But whether I come back or not, I'll always remember you . . . brother."

He is still at the front. Ten thousand miles separate us. I long for another opportunity to ride again over pine clad hills and through peaceful valleys with Riki of the Light Heart.

The riding club

Large in the memories of the years in Japan are those of the Riding Club in the provincial city where I lived for several years. From the director down to the smallest school boy, the members were invariably friendly, good sportsmen and embarrassingly hospitable. Riding was only part of the club life, though other activities derived from it. Stag dinners, with much conviviality, livened up winter evenings. Occasionally impromptu song and dance acts added to the hilarity of these affairs. There was, for instance, Nakamura's unforgettable impersonation of Gandhi, accomplished with a pair of glasses, a towel and little else. Long rides in the spring and autumn took us to scenic and historic spots in the countryside. After rides on hot summer afternoons the members would gather on the club terrace for badinage and beer.

One autumn when I went to the club each afternoon for my daily ride, I found that all the horses were being used by students practicing for an intercollegiate gymkhana. On several afternoons I went early enough to have a horse. On returning I would find a student or two waiting, the horse would be quickly watered and resaddled and led out for a student. Rather than give the students a chance to feel that a foreigner was interfering with their practice, I decided to stay away on week days and ride only on Sundays until after the gymkhana.

After an absence of a week or so, a university student called one evening. When the greetings were over, he asked why I no longer rode every day. I explained that I was busy at the office. He smiled and remarked that perhaps I was only finding an excuse. The students wondered why I no longer rode every day. It had occurred to them that perhaps I staid away because they were using the horses. They didn't want me to feel that way. A group of them had arranged to take turns in staying away one day so that there would always be a horse for me. I must continue my daily rides as before.

One spring morning, when a holiday made possible a long excursion, the director and I rode for miles along the ridges above the river valley. Across the stream, in small, carefully divided rice fields, farmers were bending over their planting. Above the fields pine-covered hills were jumbled together in the fantastic shapes one sees in Oriental landscape paintings. Through centuries of conflicting feudal loyalties armies had marched and countermarched through the valley. When the West knocked at the door of the East, historic events had taken place along the river. I commented on all this.

"Yes, it's true," he replied, "but I envy you Americans. Your country is new; you can build unhampered by the past. With us so much of the past is an incubus."

At no time was I ever made to feel that being an American entered in any way into our associations. Our relations were as friendly and as informal as those of good friends anywhere. After rides I would be asked in for dinner *en famille*. Members would ask me to join them in theatre parties, or at concerts. Their mothers would be concerned over my health, and would help me in household problems. Flowers from their gardens would arrive at my home, or books or magazines in which they thought I might be interested. When I asked the director and his wife to have Christmas dinner with me, they insisted on sending a turkey from their farm.

Origin of Japanese politeness

Japanese formal politeness derives from profound cultural and religious origins and, though its outward expression differs naturally from Occidental conventions, it is prompted by a very genuine kindliness and nobility.

One evening a group of students from the Riding Club were having a buffet supper in my home. I stepped into the bedroom for a moment just in time to see a middle school boy in the act of bowing and saluting to my mother's photograph. He was alone in the room. He had not heard my approach. I stepped back quietly, deeply moved.

An army officer with whom I had enjoyed much companionship and some good shooting admired a Chinese scroll on my study wall bearing in flowing calligraphy the words of Confucius: "Is it not pleasant to have friends coming from far places?" He asked who had written the characters. I explained that the artist was a young Chinese aviator who had been killed in the fighting at Shanghai. The Captain immediately stood at attention before the scroll, saluted and bowed low. A generous tribute to the spirit of a fallen enemy, though not, certainly, the manner in which an Occidental would have expressed himself in like circumstances. The manner, however, is unimportant; the sentiment is significant.

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Defending "damnjaps"

Now that it is all only a memory, and I find myself in an atmosphere where, in some circles at least, "damnjap" has acquired the emotional intensity of "damnyankee," I am continually on the defensive. How can I like the Japanese?

In this connection I find it profitable to reread Mr. H. H. Powers' "Japan." Although written fourteen years before the present conflict arose, the following paragraph is especially timely:

> The situation is one which it should be possible for an intelligent American and Japanese to discuss together in perfect friendliness and with a mutual concern to avert consequences which both recognize as imminent. It is desirable and not unthinkable that the two people should meet and conspire in the same friendly spirit. But they will never do it without acquaintance and something of that mutual understanding without which sympathy is impossible.

Here we have the crux of the whole matter. "Mutual understanding," "sympathy," "acquaintance" and "the same friendly spirit."

Lest I be accused of sentimentality, or of ostrich-like head-burying to avoid some manifestly unpleasant difficulties in the way of improved relations with Japan, let it be said that this phase of our relations with our Trans-Pacific neighbor has nothing whatever to do with disagreements in matters of policy, official acts or, frankly, the rights and wrongs of the present undeclared war in China. It has to do with a more fundamental aspect of international relations—the human—and suggests the cultivation by both Americans and Japanese of those qualities which make it possible to "meet and conspire in the same friendly spirit."

The Japanese, despite the wish-fulfilling enthusiasms of Hearn, are not paragons of all the virtues nor, conversely, are they the sinister creatures some others would have us believe. Being intensely human, they possess the virtues and vices common to the rest of mankind. The foreign resident in Japan may find either in the measure he chooses. The choice, be it noted, is his.

It ill behooves one who has been the recipient of much kindness, much generosity, much loyalty from Japanese, who has shared both gay and sad experiences with them to assume a critical attitude toward all things Japanese because of a few inevitable unpleasant experiences, or to indulge in generalizations because of any disagreement with official policies and acts of the Japanese government.

The unpleasant assuredly does exist in Japan, together with the pleasant. The "real Japan"—that elusive entity too frequently referred to by professional apostles of good will—is a complexity of realities, some most pleasant, some very distressing. Is Japan, on that account, so vastly different from any other country? In evaluating the whole surely the happier side deserves its fair share of consideration.

The Japanese are frequently accused of being unfriendly to foreigners. It is my conviction that they are no more unfriendly to foreigners than, let us say, the Americans or the Hottentots. They are, however, unfortunately prevented from easy association with foreigners in their midst by barriers of a difficult language, differences of custom and convention and an understandable reserve common to insular people.

Genuine human kindness, however, knows no barriers. The wife of a foreign consul in Tokyo was driving into the country one afternoon and had a puncture in the midst of one of the city's most unattractive slum areas. She had no sooner started to change the tire than she was surrounded by young men who took over the entire operation. When the work was finished, one of them brought her a basin of warm water, soap and a clean towel. Some foreigners would have attempted to tip the young men. She, fortunately, knew better; she suggested that since it was a hot day she would be happy if they would have tea with her in some nearby restaurant.

A less tactful American came into my office one morning expressing surprise and slight irritation at the conduct of a Japanese soldier of whom he had asked the way. The soldier accompanied him for several blocks, pointed out the building, bowed and, when he started away, the foreigner offered him a coin. The American couldn't understand why the soldier had "refused to touch my money."

Also, the deliberate and studied effort on the part of many, though fortunately not all, foreigners in Japan to isolate themselves from social intercourse with "natives" is an important barrier in the way of "mutual understanding and sympathy." This tendency is most noticeable in the port cities where foreigners gather around club bars (to which Japanese are not invited) and lambaste the Japanese and all their works.

Complete isolation in the ingrown social life of a foreign community, with little or no contact with the culture and people of the country, can scarcely be suspected of contributing toward "mutual understanding and sympathy." There is the classic example of the American who, after thirty years' residence in a port city, expressed astonishment on learning that the drama is a highly developed art form in Japan.

We Americans are particularly sensitive about foreign groups which resist assimilation, which have little or no knowledge of the culture and language of our country, which render reluctant obedience to its laws and indicate little desire to identify themselves with us. And, justly, do the Japanese resent a like attitude on the part of many foreigners in their country; residents whose sole interest is apparently the volumes of oil or sewing

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machines which they can sell as rapidly and as profitably as possible before retiring to their homelands.

Several years ago I remarked to an American resident of Tokyo who was traveling in the provinces that life in the capital must be interesting, with opportunities to meet men like Dr. Anesaki and the late Dr. Nitobe. He replied: "Who are they?" It was not an American, however, who said to me: "But I say! You don't go into the blighters' homes, do you?"

And so, what? Surely it is still "possible for an intelligent American and Japanese to discuss together in perfect friendliness and with a mutual concern to avert consequences which both recognize as imminent." Is it not today more desirable than ever before "that the two people should meet and conspire in the same friendly spirit"? And cannot such ends be best served by the presence in each country of cultured men and women from the other having the "acquaintance and something of that mutual understanding without which sympathy is impossible"?

Other Music

Too vast for human ears,
The music of the spheres,
And yet the eternal stars
Are singing as they turn,
And yet the suns and moons
Are swinging as they burn,
Calling to one another
In curves and cadences,
Are singing as they shine
In flaming radiances.
Beyond our frail belief,
The singing in the leaf.
We do not hear the stir
Of life within the bark,
Nor music under the soil,
Where all seems still and dark.
The smallest blade of grass,
Too low, too near the ground
To sway in a passing wind,
Is eloquent with sound.
Though we are unaware
Of the singing everywhere,
The songs go on and on,
Above us and below.
Harmonies wrap us round,
Which we can never know.
Unknowing, we are swayed,
By unknown forces stirred,
Though the rhythm is unseen
And the music is unheard.
Too lofty for ours ears,
The music of the spheres,
And beyond our frail belief,
The singing in the leaf.

MARJORIE KNAPP.

Views & Reviews

BY MICHAEL WILLIAMS

THE BLURB on the slip-cover of "The Convent" by Alyse Simpson, published by Alfred A. Knopf ($2.50), tells us that the book contains "a remarkable picture of life in a convent based upon the author's own experience." This claim is put forward explicitly in the book itself, in spite of its many passages where all the traditional liberty of the fiction writer to set forth the inner emotions and thoughts of his characters is freely employed. "If this were a novel," the author states (p. 285), "and not a narrative in which the happenings are true, these reminiscences would now end." Well, in England the book was first issued by a highly responsible firm, J. M. Dent & Sons, and of course Alfred A. Knopf also occupies a high place among American publishers. Therefore, it is to be presumed that both in England and over here the publishers satisfied themselves that at least the author was truthful in her claim actually to have been a novice for nearly two years in a Swiss convent belonging to the hitherto unknown congregation of "the Mystic Rose." And the publishers are certainly justified in describing the revelations of life in the Convent of the Mystic Rose as "remarkable," even if perchance they have been mistaken in believing that its author ever was a novice in an actually existent religious congregation. Remarkable it indeed is, though hardly for the reasons alleged by the publishers.

What really makes it remarkable is the question it gives rise to in the minds of those of its readers who may happen to have any first-hand knowledge of Catholic convents as to why, in the name of common sense and all truth and decency, reputable publishers are still to be found both in England and the United States to issue such a palpable travesty of a subject so open to honest investigation. For I suppose that not since "Maria Monk" appeared has so monstrously unfair and unrelieved a caricature of convent life been offered to the reading public. Let me at once add that the horrible sexual crimes and horrors that made "Maria Monk" notorious do not appear—in the same form, that is—in Alyse Simpson's account of her life in the convent of the Mystic Rose. But the entire book is enveloped and saturated in a miasma of sickly sexuality as offensive, if not more so, and as far from any degree of credibility save to those whose minds are already infected with this particular belief in convents being sinks of iniquity, as the more robust forms of licentiousness concocted by the author, or authors, of "Maria Monk." Only a long series of quotations could support this observation, so let that pass as a round statement, but one easily verified by the reader who wishes to endure the tedious task of actually reading this disgusting book.

In this convent, in addition to its all-pervading atmosphere of morbid sexual brooding, there are a large number of inmates who are kept confined in barred quarters provided for the insane members of the community. These

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latter have escaped from their life-time hard labor in the fields and kitchens and stables (trampling apples and grapes with bare feet to make cider and wine for the monks and priests and punished if they so much as taste any of the fruit) by going crazy and thus finding some relief, one supposes. For the rest of the community is riddled with tuberculosis; they cannot rest much at night, poor souls, because of the rats running over their beds; and as they only get meat to eat when some pig or cow dies of disease, they succumb readily to malnutrition. But care is taken to boil such diseased meat, so after all the Mother Superior, the fat tyrant of the community, does protect her daughters in some degree from the danger of being poisoned.

However, in spite of all the never-ending work and ceaseless repression of the particular type of emotion and thought in which the authoress—who, of course, entered the convent after a disappointment in love—specializes, the nuns and the novices are compensated with a most amazing amount of spiritual devotions of the most amazing type. How or by what most extraordinary privilege it is not explained, but in this Swiss convent we are asked to believe that Benediction was granted every day, the favorite hymn being "Tantum ero pretiosis," whatever that may be. And for those who die under the unhuman strain, Extreme Unction is administered with incense. But Alyse Simpson escaped the consumption and the dangers of diseased meat and the rest of it simply by walking out of the place and going home. She married, then, and paid a visit to the convent twenty years later, and now comes her book.

But the question of why such books are written and offered to the public by reputable publishers still remains. It is most curious. That some women (and men) have made mistakes in entering convents and monasteries is of course quite true; and always has been, for fifteen hundred years or more. That conditions in particular convents and monasteries have at times been highly deplorable is matter of history, not of imaginative memoirs. And even in this feeble rival of Diderot and Maria Monk there are many details that are, or could be accepted as, probable enough.

Men and women are not angels, inside or outside of monastic houses, and human nature, with its frailties as well as its heroic capacities, will work its way in any place at any time. But in this particular picture of convent life, no matter how much of it is or might be true to facts, all is false because in it there is not a gleam of reality, save in hideous distortion.

It is like trying to see a landscape and human beings in those deliberately falsifying mirrors that are used at Coney Island and other amusement centers. For example, not one of the novices or nuns who are displayed to us in the mirror of Alyse Simpson's pages seems to have had the remotest notion of a true vocation. Either they have been dumped into the life by parents wanting to get rid of them, or, usually, they have been "disappointed in love," like Alyse Simpson herself. More serious still, since the book is written by one who professes to have no bias against the Catholic religion itself, from first to last there is not a scrap of evidence that its author understands or has ever tried to understand the place of monasticism in the general life of the Church. For many, many centuries that particular element in Catholicism has played a truly mighty part not only in the religious but the cultural, sociological interests of mankind—as its countless schools, mission works, asylums, hospitals, libraries and the like have testified and still testify. Today particularly, convent life and the life in general of all religious orders and congregations of men and women are completely open to observation and study, at least in countries where religion itself is not persecuted—England and the United States especially. And yet a viciously false though fortunately very feeble travesty such as this book can still appear and be welcomed by serious newspapers and critics. It is a sorry portent.

Communications

CHRISTIANS IN CHRIST'S LAND

Detroit, Mich.

TO the Editors: THE COMMONWEAL'S recent article on "Christmas in Christ's Land" (December 29, 1939) and its earlier articles dealing with the Arab-Jewish problem, suggest emphasis on the first of the five-point peace program which was outlined by Pope Pius XII in his Christmas Eve address to the 25 Cardinals who live in Rome. This point in the Pope's program declares:

> The fundamental condition of a just and honorable peace is to assure the right to life and independence of all nations, large, small, strong or weak. One nation's will to live must never be tantamount to a death sentence for another. When this equality of rights has been destroyed, injured or imperiled, juridical order requires reparation whose measure and extent is not determined by the sword or selfish arbitrary judgment but by the standards of justice and reciprocal equity.

In considering the problem of Jews in the struggle for existence, their neighbors must also consider that one of the most impressive facts about the Jew is his *will to live,* which is so effectively expressed by the Psalmist: "I shall not die but live to declare the works of the Lord." (Psalm CXVIII, 17).

This *will to live* can not be denied; neither must it be interpreted through unfortunate policies of the past which condemned the Jews either to life in a Ghetto, or a life of assimilation which ultimately meant the disappearance of the assimilated, or a hounded existence marked by despair and humiliation. The Jew, in his aspiration for life, is justified in asking his Christian neighbors that they encourage him in the task of building a home—his major problem being that of homelessness—and that they help him make his ancient cradleland—Palestine—the land of Israel (*Eretz* Israel).

Jews have wrought wonders in Palestine. In less than 20 years, a small community has grown to a population of 500,000 Jews—not 350,000 as Donald Attwater states in THE COMMONWEAL of December 29, 1939. They brought with them higher standards which have benefited Arabs as well as the pioneering Jews. They made garden spots of wastelands. Nevertheless, there are some who

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ignore the horrible problem of millions, for whom the only solution lies in emigration from lands of oppression and who have only Palestine to look to for refuge, and who at the same time belittle or would undermine the great movement for Jewish spiritual and national redemption.

Your article by Messrs. Crabites and Uhler is an example of unfair interpretation of the Jewish position. They exaggerate the position of the Mufti and his cohorts, fail to indicate that there is a powerful faction among the Arabs that is anxious for Jews to come to Palestine and to rebuild the land with them, discredit the Jews by innuendo and leave an impression that would tend to prejudice Christians against Jews under the veil of Mufti-ism. Contrary to what these two writers attempted to convey in their article in THE COMMONWEAL, a powerful party of Arabs in Palestine is opposed to the Mufti and disapproves of the campaign of terrorism he and his cohorts instituted, murdering many Arab notables including Mayors of Palestine cities who disagreed with him.

It is well that Christians should know that the area of the mandated territory of Palestine is now approximately 10,000 square miles in size and that millions of Jews who have no other refuge have only Palestine to hope for. On the other hand, the Arabs have been given an opportunity to develop their national homelands in Syria, Egypt, Iraq, Saudi Arabia, Oman, Yemen, Hadhramat, Beled al Engris, and that these Arabic kingdoms have a total area of approximately 1,240,000 square miles. Is it too much to ask that the horribly mistreated and persecuted Jewish people be granted the small spot of 10,000 square miles which has already been consecrated in their history and in the past two decades with their blood and energy?

There is peace in Palestine today, and Jews and Arabs are again fraternizing. Jews and Arabs will contribute to the cause of peace if they proceed—as both are now determined to do—to follow a path of cooperation. But it is also necessary that the Christians of the world should help by encouraging good will and not by raising (as Messrs. Crabites and Uhler do) false and misrepresenting issues in an effort to elevate their friend, the discredited Mufti, who is primarily responsible for years of cruelty and bloodshed.

PHILIP SLOMOVITZ.

OUR COUSINS (?) THE BRITISH

Providence, R. I.

TO the Editors: I believe that I love England quite as much as my good friend—with whom, alas, I cannot claim kinship in spite of our common name—Dr. Herbert Bell; but I must say I was a little bowled over by his whitewashing of the British, in respect of their imperial projects, in your issue of January 19. According to him, there may have been a little pressure brought to bear on India, not (Dr. Bell thinks) an unjustified pressure; and just possibly the Empire was not too kind to Ireland in the long ago; but all else is rosy.

Can you get our Wesleyan doctor to give us a little paper on "The Good British Empire in Palestine"? It would be interesting to know what he makes of that story, a contemporary story and not a yarn about Elizabethan brigands. And one wishes he might show us where his distinguished fellow-convert, G. K. Chesterton, was wrong in his hot shots against the Boer War, which G.K.C. did *not* consider, even in his latest days, as a matter of which Britain had ever adequately repented. Dr. Bell's citation of Jamaica as the satisfied colony is a little amusing in view of the troubles there last year, etc. . . . etc.

It is not necessary, in order to shake one's head over, or even one's fist at, German imperialism, to give three rousing cheers for British ditto; nor is it necessary to believe—plenty of the English vocally do *not* believe—that the present war is a struggle between Paganism (German) and Christianity (British). As W. G. Peck, that loyal Briton and scholarly Christian sociologist, has lately put it: "The Allies are not fighting for the defense of Christianity—no nation in Europe shows any real interest in Christian morals—but only at best for a natural order prerequisite for a possible Christianity. Yet it may be fatally easy for them to lose even that sense of commission, and become merely the defenders of financial industrialism. When I think of what sort of a Europe the Allies will build if they win, I tremble. Our present political leaders are simply blind to the realities of the European situation."

In short, Dr. Bell's article has more the sound of well-meant Anglophile propaganda than one would expect from the judicious author of "Palmerston."

BERNARD IDDINGS BELL.

FRANCE AND ENGLAND'S REAL DANGER

Milwaukee, Wis.

TO the Editors: Mr. Robert Sencourt in his article, "France and England's Real Danger," in the December 15, 1939, issue of THE COMMONWEAL, states that the Allies never expected Smigly-Rydz to ignore all their arrangements; they never expected Poland to collapse before the winter; they never expected the Polish air force to be so ineffective."

I dare say that General Smigly-Rydz and his military staff knew what to do in the circumstances under which the Polish army had to fight. But no single country would be able to resist such a furious attack as the German army made against Poland without even declaring war upon her neighbor. It was a physical impossibility for Poland to stop the much greater and largely motorized army of Germany. Poland's heroic struggle is universally known, praised even by the chiefs of France and England's governments. "What chance," according to Colonel Beck, "had 35 divisions against 170?" Poland's air force also put up a splendid fight that was greatly esteemed by military experts, but it was too small (900 planes) against the 4,000 German planes. Another contributing factor in the collapse of Poland was the sabotage, espionage and the disruptive work of Germans living for many decades in Poland, as was officially stated by the exiled Polish Government in France. These German minorities hypocritically pretended that they were loyal to Poland all these years but actually were traitors.

These are some of the reasons why Poland fell . After twenty years of existence the country could hardly be expected to put up a better fight. A nation of 35 millions

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could not resist two totalitarian powers with a population of some 240 millions. JOSEPH L. BETLINSKI.

FOUR MAILS A DAY

MORE THAN on any other topic the editor's mail these days is made up of answers to replies and replies to answers (John V. Bouvier of New York says they should be called "surrebutters") on the Jacques Maritain —John Kelly discussion. Opinion is divided on the character of the war England and France are waging. Elizabeth Kite writes from Philadelphia to thank THE COMMONWEAL for printing the original Maritain article which she interprets as a statement that Stalin and Hitler together constitute anti-Christ. "Hitler by opening the gates of Europe to Stalin has prepared his own doom. He knows it, but too late. Wealth will be destroyed; pride of human achievement wiped out; but not—not—Christian civilization."

Difference of opinion persists as to whether THE COMMONWEAL should have encouraged this controversy at all. John B. Shaw writes from Oklahoma to commend the magazine for having done so. He believes that M. Maritain as a human being is susceptible of error and that it is only proper that his views should be subject to examination and analysis. Mr. Shaw assures us that, "minus the 'Arvard accent," he hates war. Charles S. Pearson writes from New York City to protest against the publication of John Kelly's reply to Jacques Maritain. For one thing he says, "nothing in the past six years, Mr. Kelly implies, has happened that could possibly change our moral judgment as to what is just or unjust. We need not be surprised, therefore, that the author of this attack on England and France can chastise the great Catholic philosopher M. Maritain for not accepting Saint Justin Martyr's position that it is ungodly to intimidate the wicked."

This is all part of a larger question of the justifiability of modern war in accordance with the weight of the Christion tradition. Edgar Smothers, S. J. writes from West Baden, Indiana to question the authorities John Kelly has cited. He shows why he thinks the orthodoxy of Tertullian, Hippolytus of Rome and Lactantius are gravely open to question. And the interpretation of the text of Justin Martyr he holds to be a faulty one. Father Smothers believes that a safer guide can be found in what the Church in fact has countenanced through the ages. H. D. Buchanan writes from New Mexico to criticise a letter by Louis Prahl in defense of conscientious objectors. He does not like the way Mr. Prahl condemns all governments as unmotivated by ethical principles and does not believe that charity permits a Christian to stand idly by while his neighbor is being murdered; "What I object to in the 'conscientious objector' is the way he makes up his conscience." George Burghardt writes from Los Angeles to differ with Father Buchanan on a previous letter to THE COMMONWEAL. He writes, "I approve conscientious objectors not through pride, or deceit, or cowardice, but through a desire to follow the law of Christian charity, to comply with the mind of Our Holy Father, to take a step toward substituting fraternal love among all men for overwrought nationalism."

The Stage & Screen

Juno and the Paycock

IT IS SIXTEEN YEARS since "Juno and the Paycock" was first acted at the Abbey Theatre. Sean O'Casey has never equaled his first play, though "The Plow and the Stars" which followed two years later ran it a close second. It is indeed a pity that O'Casey's talent dried up so quickly, for his two first plays were as original in characterization and conception as they were effective theatrically. The Irish renaissance at the Dublin Abbey had pumped fresh blood into the veins of the English-speaking drama which in its native land had become anemic in language and threadbare in subject, and of all the plays produced at the Abbey these two of Mr. O'Casey's had shared with the dramas of Synge the foremost positions. There was in their characterizations as in their dialogue something of the daring and richness of the Elizabethans. Of course these Irish plays, unlike those written in the aristocratic tradition which obtained at the court of Elizabeth, were of the people, but the people and the aristocrats are often alike in their freedom of thought and expression. The English drama of the Victorian Age had been completely middle-class, with the stuffiness, the inhibitions, the intellectual and emotional compromises inherent to a civilization whose base must be one of compromise. It is the lack of compromise either intellectual or emotional, the willingness and the ability to say things with complete and utter freedom, which make "Juno and the Paycock," "The Plow and the Stars," and "The Playboy of the Western World" unique in modern English-speaking drama.

In the smaller rôles there have been better performances than the one sponsored by Edward Choate and Arthur Shields in association with Robert Edmond Jones, but it is fair to say that never have the two leading parts of Captain Boyle and Juno Boyle been played more magnificently than they are being played at the present moment by Barry Fitzgerald and Sara Allgood. Perhaps the part of Captain Boyle might be played differently, with less emphasis on comedy and more on the tragic worthlessness of the man, but I am inclined to think that Mr. Fitzgerald's is the true way to play it. We love the old scoundrel, just as we love his English counterpart, Sir John Falstaff. Yes. This is the Irish, as it was the Elizabethan way. And Miss Allgood is at once a superb comedian and a veritable muse of tragedy. What a golden voice is hers, and yet she never makes the mistake of using it as if she were listening to it. Her tones express the feeling of the lines, no more and no less. Arthur Shields's Joxer Daly is also the portrait of a scoundrel, but like Mr. Fitzgerald we laugh at and forgive him. Aideen O'Connor gave charm and poignancy to Mary Boyle, and Harry Young, pathos and terror to Johnny Boyle. If Effie Shannon is miscast as Mrs. Tancred and one or two of the smaller parts inadequately played, the production of "Juno and the Paycock" is none the less one of the high-

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lights of the season, so far none too replete with them. *(At the Mansfield Theatre.)* GRENVILLE VERNON.

Back in Your Own Backyard

SENTIMENTALISTS should get their fill this week; and they can start out with a colorful though unimaginative production of *"The Bluebird."* Although Ernest Pascal had Maeterlinck's play in mind when he wrote the script, he has added some incongruously modern lines, built up the Mytyl rôle for Shirley Temple, who plays it well, and toned down Tyltyl's part to fit little Johnny Russell, who cutely steals the show several times—but never so cutely that you want to smack his pretty face. Once upon a time during the Christmas season, a selfish, unhappy girl with her brother and cat and dog (Gale Sondergaard and Eddie Collins) sets out to find the bluebird of happiness. The bird is not in the Land of the Past, where people are dead only when they're forgotten, nor in the Land of Luxury, where it is not wise to spend too much time, nor in the living forests, where the trees try to kill the travelers, nor in the Land of the Future, where children live until it is time for them to be born. Technicolor, beautifully handled in the graveyard and forest-fire scenes, goes completely Maxfield Parrish in the unborn-children scene, but perhaps this obviously sentimental brightness fits the Maeterlinck mood. Walter Lang's direction lacks the light touch that this film needs. Adults may find the proceedings a bit tedious.

Director Mitchell Leisen takes his characters back to Indiana to find their happiness in *"Remember the Night."* Barbara Stanwyck's regeneration and turning from thievery to the arms of Fred MacMurray are inevitable. But it is interesting to see how Preston Sturges's screenplay works out, especially through the contrast between the speedy, harsh opening with Barbara's stealing jewels, getting caught and being tried and the quiet, drooling homestead scenes in which Prosecuting-Attorney Fred, his mama, Beulah Bondi, and aunt, Elizabeth Patterson, soften Barbara. Indiana farm life isn't quite as bucolic as the picture shows, so prepare for some gushing Christmas festivities and Sterling Holloway's singing of "A Perfect Day." In the picture's best scene, Barbara returns to her own mother's farm. A few simple shots reveal how that mother's cold hatred drove the daughter to her misshapen ideas of life. In the end, you have to infer that good boy gets girl and girl gets good.

Nikolaus Laszlo's play *"The Shop Around the Corner,"* is no great drama, but Ernst Lubitsch has pepped it up with human comedy touches that give a nice glow to the kindly story about a boy and a girl who find each other through a Lonelyheart's column and through working together in a Budapest shop. The audience, soon in on the secret, enjoys watching James Stewart and Margaret Sullavan as they quarrel and fall in love. Felix Bressart, Frank Morgan and William Tracy help with the humor. Although this little romance moves slowly, it should appeal for its pretty Christmas scenes and pleasant performances. By the way, has Hollywood just discovered the use of Christmas scenes in sentimental pictures?

PHILIP T. HARTUNG.

Problems of Catholic Education

By RUTH BYRNS

MANY BOOKS professing to deal with American education do not contain a single reference to Catholic schools. The problems and accomplishments of Catholic schools are almost never discussed at meetings of professional educators or in the pages of educational journals. Relations between Catholic schools and public schools are seldom openly and publicly examined except in completely Catholic circles. The fact that American educators almost completely ignore Catholic education is especially astonishing since more than two and a half million of the students in the United States are enrolled in Catholic schools. Some of the most prominent educationists in America have professed opinions which implicitly condemn schools like Catholics schools, which teach "a dogmatic religion." But not even these educators are working openly or directly to abolish Catholic schools and so "release" the two and a half million pupils from them.

To regard Catholic and other private schools as if they were not a part of the American educational structure surely is not intelligent. Private schools preceded public schools in America and containued to outnumber them for a long time. The early public schools were patterned after private schools and were originally intended for those who were unable to attend private schools. When free public schools crowded great numbers of private schools out of existence the private institutions which were able to survive assumed a secondary position from which they have never been able to escape. Catholic schools, for the most part founded much later, accepted this position. All informed and intelligent educators know that many private schools, including many Catholic schools, are superior as educational institutions (though possibly not in some other respects) to public schools; yet, this fact is never openly asserted by representatives of the private schools nor admitted by those who control the public schools.

The whole relationship between private—and more especially Catholic—schools and public education is a matter which should be studied and widely discussed. It is not self-evident, for example, that children who attend Catholic schools must thereby relinquish their claim to all the numerous publicly supported educational services which are available to children who attend public schools. Why can't pupils who attend Catholic schools use the gymnasiums, the laboratories and the shops of public school buildings?

But it is a mistake to think that obtaining any degree of public support for the education of children attending Catholic schools is the only important problem which Catholic educators must solve. The newly published "Vital Problems of Catholic Education in the United States"*

* Vital Problems of Catholic Education in the United States. Edited by Roy J. Deferrari. The Catholic University of America. $2.75.

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indicates that there are many other questions which the teachers and administrators of the Catholic school system must answer and many difficulties which they must meet if Catholic education is to fulfill its purposes effectively. This book is a collection of the "Jubilee Lectures on Catholic Education" given at the Catholic University as a part of the semi-centennial celebration. These fourteen printed lectures deserve the attention of all persons seriously interested in the progress of education in the United States.

Because the acknowledgment of weaknesses, the appraisal of difficulties and the recognitions of assets is the first step in the solution of any problem, this book is encouraging. In it the writers are concerned with really serious and vital matters which they discuss in an intelligently frank manner. It is possible for them to admit weaknesses and difficulties frankly because as Catholic educators they agree about the end or purpose of education. The problems that they discuss are all, obviously, matters of means and not of ends. They know that anyone who is aware of the first principles of Catholic education will understand that in criticizing procedures or conditions existing in Catholic schools they are not questioning the purpose of Catholic education. In the second place it is possible for them to be frank and direct in admitting weaknesses because anyone who is informed about the state of contemporary education as a whole will realize that many faults to be found with Catholic education are even more widespread in public education.

More than two million children attend Catholic elementary schools in the United States. These schools have problems peculiar to their academic level. These problems are discussed, in this collection of lectures, by the Right Reverend John R. Hagan. On the basis of well-substantiated sources he states:

> . . . that the average Catholic elementary teacher enters a classroom with no professional preparation; that she enrolls in whatever college happens to be in her vicinity; that her college work has only remote bearing on her professional needs; that the courses she pursues, if they register at all, must draw her further and further from the field of her life work; that these courses may possibly prepare her for a teaching position in a secondary school some time in the future; and that consequently her position in the elementary school field is being used as a stepping stone to the secondary.

No matter how eager the elementary school teachers may be to improve their methods and no matter how zealous the heads of religious communities or elementary school principals may be to develop the teaching ability of the elementary school teachers, the conditions which exist cannot be rapidly improved or changed because:

> The average college has no faculty well acquainted with the professional elementary field; it has no laboratory or demonstration school; it has no curricula designed for elementary teachers.

The enrollment in Catholic secondary schools in the United States has increased two hundred and ninety percent in the past twenty-five years, and in the past ten years there has been an increase of 60,000 pupils. The effects of this rapid growth on the Catholic high school are discussed in this volume by the Reverend George Johnson. The lack of financial resources, he suggests, is one of the major obstacles in the way of the improvement and further expansion of these schools.

The Catholic college, like other colleges in America, has confused its aims with the particular practices by which it tries to reach these aims. About 150,000 students enroll each year in these colleges and in the Catholic universities. The difficulties of the Catholic college are analyzed by the Very Reverend James M. Campbell, Dean of the College of Arts and Sciences at the Catholic University. He writes:

> I do not believe that anyone in a position to know all the facts will find the following statements on the American Catholic college unjust: that no more than a dozen Catholic colleges in this country are as good academically as the better non-Catholic institutions; that of these dozen almost all are colleges for women; that two thirds of them are located in sections of America where Catholic wealth and Catholic population are not notoriously large; that if "service endowment" means as much as Catholic educators claim for it and if the actual capital invested in higher education is added, the insufficiencies of the Catholic college cannot be reputed to poverty; that the majority of Catholic colleges are content to keep to the minimum, commonplace academic standards required by secular accrediting agencies.

The adaptation of proper means to the ends of Catholic education on the college level, according to Father Campbell,

> . . . presupposes the acceptance of several truths not widely practiced by the educational sons and daughters of the Church. It presupposes, for instance that religious congregations come to realize that a religious community is not disgraced if it confines its zeal to the development of first-class primary schools and never attempts to develop a second-rate liberal-arts college or a third-rate university; that it is more honorable to maintain a first-rate professional training center honestly confined to such objectives or a first-rate country club college frankly seeking a country-club enrollment and such an enrollment only than to hide such objectives behind pretentions to a liberal-arts program; that it is more pleasing to Almighty God to voluntarily close a foundation unwisely placed in a territory already overcrowded with Catholic rivals than to wreck the nerves of the faculty, hurt the spirit of the congregation, harm the training of the students and prejudice the good name of Mother Church under pretense of loyalty to the blunders of predecessors now out of office; that the heart of a great college, functioning at any level, is not the huge enrollment or the glamorous dormitory or the expensive shrubbery, but men and women hand-picked to carry out the objectives of the college with students equally hand-picked in accordance with these objectives.

Father Campbell expresses a genuine desire for the improvement of Catholic colleges in a most effective manner. His sharp criticisms and suggestions are the kind of constructive criticism which is essential for real progress in Catholic education. Such fault-finding as his should never be confused with criticism which questions the true aims of Catholic education. This point, it seems, cannot be made too often; many persons fail to see that honest criticism of some of the current practices in Catholic education by no means questions the ideal or the principles of Catholic education. Actually, an educator who appreciates the value of the goals of Catholic education will be always more concerned with the means which are being used to

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achieve the aims than will the person who is less interested in the aim or who has a more limited appreciation of it.

The paper on the functions of graduate schools in Catholic institutions is contributed by Martin R. P. McGuire, dean of the Graduate School at the Catholic University. He states that "Catholic scholarship in the sense in which we speak of Catholic scholarship in Belgium, for example, cannot yet be said to exist in America. In other words, our Catholic universities have not yet begun to function properly as training schools and centers of productive scholarship." He makes a number of specific suggestions to change this condition and his paper, for the most part, is a good contribution not only to this book but to the body of discussions on this topic which have taken place in the past few years. Dr. McGuire makes a reference to the views on Catholic scholarship held by the late Reverend George Bull, S.J., which does not show an adequate understanding of Father Bull's point of view.

The opening chapter in the book which considers the relation between Catholic Education and Non-Catholic philosophies is, unfortunately, not competently done. The subject demands a thoughtful and analytical treatment which the Reverend Geoffrey O'Connell has not provided.

All of the contributors to this book, with the exception of James E. Cummings, the Assistant Director of the National Catholic Welfare Conference, Department of Education, are members of the faculty of the Catholic University. Although one can readily understand why this is the case, there are readers who will feel that this limits the scope of the book.

Catholic educators have to contend with many difficulties. Despite these difficulties they have a certainty which their secular colleagues lack: Catholic educators agree about the purpose of education because they agree in acknowledging and accepting the purpose or end for which man was made. In non-Catholic educational circles there is no agreement about man's destiny and consequently there can be no agreement about the purpose of education. All Catholic educators have the same convictions about the nature of man. When, as in the case of the contributors to this volume, they are also informed about the state of society and aware of the conditions of education, they can admit weaknesses and short-comings and faults freely and frankly without fear of being misunderstood by one another. They know that to criticize the means is not to question the end.

More Books of the Week

Two of the Handicapped

Out of the Running. G. Gertrude Hoopes. Charles G. Thomas (Springfield, Ills.). $2. I Begin Again. Alice Bretz. Whittlesey. $1.75.

THE FIRST BOOK is the autobiography of a woman who, suffering from birth palsy (Little's Disease), unable to walk or to talk, yet somehow succeeded in securing an education for herself and, above all, in the midst of her development of intelligence, learned enough about religion so that she became a convert to the Catholic Church. She confesses that this has been one of the greatest sources of consolation in her life.

As she explains in her book, she gets about on a specially built tricycle, and communicates with others by means of a shorthand sign language, or by pointing to letters of the alphabet on a card. Her mental aptitudes are exceptionally clear, and socially she is alert and keen. Above all, she possesses a marked independence of character. Her writing indicates that she is well informed and widely read and that she is a critical and original thinker on life and its problems, particularly in the matter of religion. She is almost as striking an example as Helen Keller in the power that she displays to turn handicaps in life into stepping stones.

The second of these books chronicles the life of a young woman who, in the prime of life, was stricken by a serious illness, from which she recovered with the total loss of her sight. She has overcome the handicap of her blindness very bravely—even to the extent that she now lives alone in her New York apartment—and she has succeeded to a remarkable degree in making up for what would seem to be an absolute defect so far as social life is concerned. Her condition might well have been called a tragedy, and yet she has made it something quite different. She is one of the many blind who have made for themselves a joyful life, instead of a gloomy and cheerless one. What she has done, and what she has now written, will encourage many other people—not only the blind, but those suffering from other physical defects as well—to carry on toward happiness in spite of their handicaps.

It has often been noted that the blind are more cheerful than the deaf, though hearing would seem to be a much less important factor for happiness in life than seeing. Mrs. Bretz exemplifies this, and her book is a real contribution to the betterment of existence for those who have lost sight; it is interesting and inspiring even for the general reader.

In our day, many people are seriously disturbed in life—particularly in intellectual life—by comparatively slight difficulties. It is interesting, then, to be brought face to face with two courageous beings who have accomplished so much in making life worth while for themselves and for others in spite of deterring factors of all kinds.

JAMES J. WALSH.

CONTEMPORARY SOCIAL PROBLEMS

Which Way, Democracy? Wilfrid Parsons, S.J. Macmillan. $2.00.

A CHAPTER from this excellent small volume was published in THE COMMONWEAL last autumn. Readers who remember it can easily judge the book from which it was taken, for that chapter was a good sample. Father Parsons uses an easy style in which to convey to his readers thoughts which are fundamental to the issues and problems of our day; and that is probably a task which cannot too often be undertaken. We are all of us prone to forget the obvious, the fundamental. Our attitudes tend to become needlessly complex as frequently as they become foolishly simple. For such diseases, here is a remedy. The author by no means underestimates the forces which have been tearing our civilization apart: he describes the decline of things good and bad: Christianity, democracy, liberalism. He undertakes to define the Christian concept of the State, the problems that confront anyone who would give vitality to this concept. He insists upon the need for justice, industral, racial, international. His book is non-technical in expression, worthy of many readers. H. L. B.

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PARIS—WANT IN PLENTY—PEACE

This week's issue of THE COMMONWEAL is a good sample of what to expect each week. The views of a man like Christopher Dawson on the greatest world crisis in modern times; good qualities of the Japanese people so often forgotten in the daily press; one of the chief reasons so many labor unions fail to achieve their true purpose; constructive aspects of Catholic education in the United States; to cite only the articles themselves. THE COMMONWEAL, in fact, regularly supplies its readers with the type of pertinent information not available in any other periodical. Next week is no exception either.

Carrying on the thought suggested by Mr. Dawson, W. Michael Ducey, O.S.B., analyses the characteristics of true peace according to the "mind of the Church" as expressed in the various Masses of the Christian year. To many "PEACE AND THE ROMAN MISSAL" will seem like a hard saying, but the dilemma of liberalistic capitalism or totalitarian socialism for the post-war world points to a strikingly similar conclusion. "UTAH: POOR LITTLE RICH STATE," by F. E. Hall, is a grim case study of the evils of absentee ownership here in the United States. It makes you wonder how much of a "democracy" we really have. "AN EVENING AT VOLLARD'S," by Jacques Truelle, strikingly recaptures the atmosphere of happier days in the great French art center.

Readers of THE COMMONWEAL next week will also enjoy the views of Gouverneur Paulding, who has just returned from ten years' residence on the European continent to serve as Associate Editor of THE COMMONWEAL. An intelligence officer in the American army during the last war, a secretary at the Paris Peace Conference and a member of the staff of the distinguished French review, *Esprit*, Mr. Paulding brings to THE COMMONWEAL and its readers a wealth of first hand experience and contacts. Week after week he will provide a store of inside information and keen interpretation not available in any other American magazine.

During Catholic Press Month THE COMMONWEAL urges you to take a livelier interest in the Christian solutions of the critical problems of our time. And to encourage you to discover for yourself how much it will mean always to have at hand so discerning and provocative an interpretation of the world in which we live THE COMMONWEAL is making an especially generous Catholic Press Month Offer. Take advantage of this special offer to new subscribers of 16 issues for $1.00—an average of less than 7c per copy. Be sure not to miss next week's issue. Send in your dollar today.

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LISTED on these pages are the messages of leading Catholic colleges and schools. They will be glad to send you their catalogs. In writing to or calling on schools represented here, please mention THE COMMONWEAL.

The Inner Forum

SAINT TERESA'S VILLAGE, at Bolling, Alabama, is proving itself a successful experiment in the religious and social apostolate, and a monthly newspaper published by St. Teresa's Mission Band for some months has reported its progress. The January issue is particularly interesting, summing up the past year's efforts:

> We have not only kept the wolf from the door, a feat of no little difficulty in these days of recession, but have actually made progress.
>
> We have been blessed with a group of three Sisters to assist in the work at the village and the work of the missions. A church and office have been built and a house remodeled to serve as a temporary convent. It is true that it is only a four-room shack with little more than primitive conveniences. But it serves to house zealous women who want only a place to rest for the next day's work.
>
> Subsistence farming has been begun and the commercial farm has produced a profitable crop. Several other co-ops are now in the formative stage—printing, religious goods, pecans and the commissary. And in general, the all-important groundwork of organization has been laid.

Saint Teresa's Village is one of the centers of trailer-mission activity described in The Inner Forum two weeks ago. An article in the paper notes that "after more than three years of service, the original St. Teresa's Trailer-Chapel will be replaced by a new and more modern chapel which is the gift of Rt. Rev. Msgr. Fulton Sheen of the Catholic University of America."

One immediate and difficult problem the Catholic co-operative community works upon is that of rural health and hygiene. An article explains this situation:

> Peasant, poverty, pollenta (corn)—is a recognized triad. In its train follows a fourth alliterative—pellagra. This again is accompanied by twin sisters—hookworm and malaria, and we have the complete picture of the share-cropper in the southeastern states of America. . . .
>
> This is a prominent part of our program: to teach, encourage and induce our members by every possible means to bring into existence these gardens and thus provide their own cure. To do this, a member must have not only the ground to cultivate, but the tools with which to work, seeds to plant, and animals—poultry, rabbits, goat, to provide manure, and also workers and organizers who constantly, by their own labors, show the depressed, apathetic, disease-ridden sharecroppers that these gardens can be brought into being, become, and continue to be, productive. . . .

CONTRIBUTORS

Christopher DAWSON is a prominent English Catholic author whose latest volume is "Beyond Politics." His article, "The Threat to the West," appeared in somewhat different form in the London *Tablet*.

Clayton HAMILTON is an author, lecturer, editor and producer with a vast amount of work to his credit. Two of his better-known plays are "The Stranger at the Inn" and "The Big Idea."

Kenwood NORTH has spent several years in the Orient studying Chinese and Japanese languages, history, archeology.

Marjorie KNAPP is a Massachusetts poet.

Ruth BYRNS is on the faculty of the school of education, Fordham University, and is a contributing editor of THE COMMONWEAL.

James J. WALSH, M.D., one of the founders of THE COMMONWEAL, is the author of many books among which the best known are "The Education of the Founding Fathers" and "The Thirteenth the Greatest of Centuries."

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